1:Spier E-5 (1929-1932) 1933 NT15 River Yumans NT15
Maricopa
Yuma

time he comes to life he does not go to a new place to live. I never heard that when they come to life they become young again. 775

Even modern features were incorporated in their conception of this land. One woman saw a schoolhouse there: she heard its bell. She went to her mother's home there. They told her her children went to school. When she woke, she found everything so lonesome here. There are some white men there, according to Kutox.[40] 777 775

A woman was reported as having dreamed of being taken to the top of a mountain, but it was nothing but a hill. A half-sister, who had been dead some time, told her that she should go with her. All their relatives were over there and she (the human) would play the dice game. The dead woman wanted her to join the crowd of dead playing that game. She told her everything was nice there, with everybody present except those left behind, those who had been buried not cremated. The dead say they cannot take in those who are buried, because they smell too badly. Those who were buried live on the north side of the land of the dead. They wander all the time carrying boxes (coffins) on their heads, looking for shades to live under. When they tire, they lay them down and sit on them. The dead think this appalling. The woman who told this died a year after her dream. 787 775

There was no belief of the rebirth of ordinary dead in our world, but twins and deformed persons were reborn. They were believed to come from a village of their own, an adjunct of the village of the dead lying to the northwest. Some of the deformed there were without arms, others without noses or mouths; some had an eye in the middle of the forehead. These persons, deformed and twins alike, were born in our world only as visitors. "They say, 'We want to go on a long journey' and they leave there. When others there miss them, they say 'They have gone somewhere to rest under a shade.' These wanderers are born here as deformed babies." This was infrequent "because people do not leave their homes casually." When twins and deformed people died, they returned to their village, not to the land of the dead, until they were reborn. If they were mistreated here they would not stay, but go back where they came from.[41] 775 845

[40] When I was leaving at the end of my field trip, Kutox told me that he would be dead before I returned. But I should probably meet him in the land of the dead, for "you are a good white man." If I found my notes insufficient, he would be glad to help me again there. I was to look for a young handsome man. [123]

[41] An instance of the birth of a tiny, delicate baby believed to be one of these, and their reactions to it, is cited in the section on "Birth," p. 314.

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539[X] names. He shall be known to all humans: whoever comes in contact with him in dreams shall have power to cure whooping cough, pneumonia, small pox, and all kinds of bad diseases."

They were sure he was nearby now. Late in the evening he arrived where his brothers were. As soon as he arrived, he picked up all the bones he could find. When the brothers saw him coming, the younger transformed himself into an old cooking pot (tacki'n) and stood close to the fire. He had power enough to do this. So he sat close to the fire waiting for Coyote to come. He felt sure Coyote would come to where they had meat on the fire. Coyote came to the fire to get the meat. Then the old pot seized him by the feet and shouted to the other in the house, "Come out to see what I have caught." Then the older brother in the house shouted to the one outside, "Don't beat him; you might make holes in the hide. Just choke him to death." Coyote cried for help, saying, "I am the youngest brother. Although I have been away only a short time, you have forgotten me." He told them who he was, explaining that they were his older brothers and he the youngest; saying that he was not old enough to take care of himself, hence he was filthy. They finally recognized him and let him free. They received him as their brother.

They took him into the house and fed him. After he had fed well, they mourned over their long separation. They were afraid of his actions, but they said brothers should forgive one another. "All generations shall do as we do." They said, "After our great loss why should we be cruel to each other? If we feel so, all humanity would take after us." After they had a long talk, they took him into the home. He was well cared for after this, so that he forgot what he had done. (There are some songs here.)[13] After they had slept together one night, toward morning they decided what they would do.

In the morning they were going after the deer they kept in a cave, but they did not want Coyote to go with them and find out where they kept them. They told him to go out first. He did so. The two other brothers remained at home until nearly midday. Then they went straight to the cave and got what they wanted

[123]

[13] Kutox refused to dictate these, insisting that I could not record them.

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said, "Women should not act this way. We were going to fill you with our arrows." Then they all started home. 539X

After she had prepared their supper and they had eaten it, they went to bed. She began to tell them stories again. She said, "There is a mountain peak called vitaxa'. Way up on top is a nest. Each year the eagle has little ones, and I go for them to bring home as pets." She said, "Little boys like you could not find the nest. I have power enough to reach the tip of that high peak." Then the boys said, "If an old woman has power to do these things, why can't boys have just as much power to go get those eaglets?"

The boys started in the morning. They went through the desert. The younger brother was thirsty and tired, so that he trailed far behind the other. The older brother called to him "kwiraǒ-koč'v [meaning unknown; cf. čndjč'n kuraǒk, "older brother"], walk a little faster.[23] There is water nearby." Then the younger ran and caught up with him. But when they were together, there was no water. As they stood there, they sang:

xaṇanyaxauwa yauwȧxauyaṇya[24]

When he had finished singing, the older brother said, "I know what it was. It was not a body of water nor a stream running through this desert. On very hot days in the desert, people shall come across the same thing as we have, and they shall call it gulnyuxai', mirage."

They went on, but could not walk farther. They were thirsty and tired. Their mother, even though at home, could see how far they had gone. Seeing them tired and thirsty, she took pity on them. She went out, took an arrowweed, stuck it into the earth, and pulled it out. She whirled it around the sky four times. Then it began to rain. Then the boys were all wet and cold, but they got water. As they were standing by a stream of rain water, the older said to the younger, "I fear you have done something to cause this rain. Mother told us in her stories that there are

[23] A song reference gave the name of one of these twins as catukɔo'tàs.

[24] None of the songs that follow were properly recorded, nor their meanings obtained. [123]

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima N429

Some have long strings of sea-shells or parts of shells, which are highly prized. I tried to buy some of them; but the only man at all disposed to sell asked me five dollars or a pair of blankets for a few strings, a price so extravagant that I declined to make the purchase.

The women carry their infants in cradles similar to those of other Indians. I have seen them in camp with a basket of green corn on their heads, and on the top of this the cradle and child. When it gets to be about a year old, it is carried astride on the hip, the mother holding one arm around its body. Although the men and boys go naked, I never saw a girl, however young, without clothes around its hips similar to those worn by the women.

The Indians were much amused by Dr. Webb's collection of insects, reptiles, and small mammalia, which were preserved in bottles or hanging about our tent. I told the boys to go out and collect for us any curious insects, lizards, or snakes they could find, and that I would reward them for so doing. Instead of letting the boys go, the men, in the belief that they would be well rewarded, went themselves, and in a few hours came very earnestly to my tent with a few grasshoppers and crickets. Although utterly valueless, as containing nothing new, yet Dr. Webb graciously received them, as an encouragement to prosecute their zoological researches further, at the same time informing his new recruits that lizards and horned frogs, which abound on the plateau, would be most acceptable. They now set off again, and we hoped something better from this second effort. About an hour after, some half-a-dozen sturdy fellows marched to-

2:Bartlett G-5 (1850-1853) 1854
NT15 River Yumans NT15
Pima Nu29

P
RY
123
648

wards my tent in single file, with a great deal of importance. The leader advanced with a dignified air, and the Doctor got his bottles ready to receive the specimens which the six men had collected. But his expectations, if he indulged any, of adding new species to his collection, soon vanished, when the man laid upon the table two small lizards, *minus their tails*, which had been broken off in securing them. For their arduous services in the cause of science, the captors of the tailless lizards coolly demanded a shirt apiece.

P
RY
622
648

Two old chiefs made their appearance to-day, and at once recognised Mr. Leroux as the person who guided Colonel Cooke and his battalion through here in 1847. Mr. Leroux also recognised one whom they called Blanco, as a chief who commanded the Maricopas twenty-five years ago, when a party of hunters and trappers from New Mexico, among whom was Leroux, had a severe fight with them, and escaped narrowly with their lives. On being reminded of it, the old chief recollected the circumstances, which he related, and which corresponded with the account of Leroux.

P
RY
133
311
648

The valley or bottom-land occupied by the Pimos and Coco-Maricopas extends about fifteen miles along the south side of the Gila, and is from two to four miles in width, nearly the whole being occupied by their villages and cultivated fields. The Pimos occupy the eastern portion. There is no dividing line between them, nor any thing to distinguish the villages of one from the other. The whole of this plain is intersected by irrigating canals from the Gila, by which they are enabled to control the waters, and raise the most luxuriant crops.

P
RY
[312]